

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JOEL.

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Saturday, Feb. 29, 1862.

Price One Penny.

MINUTES OF A GENERAL COUNCIL

HELD IN FARM STREET CHAPEL, BIRMINGHAM, COMMENCING JAN. 1, 1862.

(Continued from page 120.)

Saturday, 4th, 11 a.m.

Meeting called to order by singing, "Ye ransomed of the Lord." Prayer by President RICH. Singing—"We'll sing the songs of Zion."

President CANNON addressed the meeting as follows:—We have found a necessity for talking about a great many things during the time we have been together; and when we get through there will be as great a necessity to talk as before we met; for there will arise many subjects of interest in our minds on which we could speak to advantage. I do not know, from some remarks that have been dropped, but that the little dribblets I receive from the Elders as contributions to the *Star* will be cut off altogether, unless I say something to prevent it. I would not wish any such result to follow from anything I have said, for I am desirous to be correctly understood by the Elders; and, instead of trying to throw cold water on their desires to write for publication, by speaking concerning the necessity for self-improvement, I would rather stimulate them to write more, and am anxious to see them write more for the *Star* than they have done hitherto. If out of twenty communications nineteen should be rejected and one received, that one would more than repay the writer for

all the labour expended in writing the twenty. I would like this to be impressed upon the Elders. I have felt it obligatory upon me since I first received the Priesthood to use every ability and energy I possessed for the spread of the truth, and make every exertion I could, both by voice and pen, for the same object. Do not think, or entertain the thought in your minds, that there are only two or three men in the Mission who can write matter worth publishing; for a great many can do it, if they will only cultivate their abilities. And I believe that all should use every opportunity they may have to make themselves efficient in the exercise of their abilities for doing good. It will be the same with you in writing articles as in speaking, and you all know how it was with you at first in that respect. If you had been discouraged at your first efforts to speak in public, you would probably never have been able to stand up before an audience and address them on the principles of the Gospel. It is the same with writing; it requires the same perseverance, care, attention, and practice before you can write with facility and correctness. The *Star* has been neglected to some extent by the Elders in the multitude of duties resting upon them, watching over the fields

of labour committed to their charge; but if they understood how invaluable an assistant it and other Church publications would be in the dissemination of the principles of truth, more attention would be paid to it, that its circulation might be increased. I feel that all should be interested in it and have its welfare at heart, and should seek to make it a periodical worthy of the Saints and of those who investigate the doctrines we teach. From the number of Elders who possess abilities and who have had an experience in the Church, I cannot see why this should not be the case, if all would lend their willing aid and strive to fill its pages with the knowledge they have gained; and while they are contributing to the *Star*, they will be making themselves more capable of becoming useful men by developing their abilities and acquiring a style of laying the subjects they treat upon before the people in the plainest and most appropriate language, and so as to be most easily understood. I have spoken of this to the Elders when I have had the opportunity, and I now desire to impress it upon them. If you make a failure or two, do not be discouraged, but persevere; and through that perseverance your communications will become more perfect and yield more pleasure to yourselves as the writers, and to those who may read them. It took me months—aye, years of practice, before I could read with pleasure my own writings. And I felt with reference to them a good deal as I felt, when a boy, in reference to my manner of bearing testimony to the truth of the Gospel. The next day, after I had spoken, when I would think of what I had said, and how awkward and ridiculous I probably had appeared, I used to feel ashamed, and thought then how much better I could have expressed myself. So it has been with me with regard to what I have written. I speak about myself because I know myself and what my experience has been in these matters, not because I wish to indulge in egotism. If I had given way to my natural feelings, I would perhaps never have spoken or written anything; and I conclude that it may be somewhat the same with you.

There is a considerable decrease in the number of *Stars* and *Journals* taken

now and the number taken two or three years ago. I find, in comparing statistics, that the decrease between the number of *Stars* taken in '59 and '60 was about 1,000. The cause of this may in part be attributable to the fact that there was not the same influence exercised upon the people to induce them to take the papers then as in former years. It was then that word came from Zion relative to Tithing, and the Elders understand what a wonderful change was produced in the feelings of the people in consequence of some teachings they had received relative to it. They felt they were so poor that they could scarcely do anything for the work. Still I can only account for the decrease in the present year's subscriptions on the understanding that the matter has been neglected by the Elders, as the number of the Saints now in the Mission is more than it was in 1860. More have been added to the Church by baptism than have emigrated to Zion; hence the numbers are greater now than they were then. From the orders received for the present year, I find that in thirteen Conferences there is a decrease of 365 *Stars* and 158 *Journals* from the previous year, although the number of Saints has increased. Twelve Conferences have subscribed for the same as last year, and there are thirteen Conferences from which we have not yet heard. Thus there is a decrease of 1,500 between now and the beginning of 1860, supposing the decrease for the present year to be 500, which will barely cover it, if the decrease in the orders from Conferences which have not yet given them in should equal that of the orders already received. This may not seem a very important matter to some; but when it is considered that the *Star* and *Journal* have been barely paying for themselves, it will be seen that a decrease of 1,500 is something considerable and must be avoided. Some of the brethren may remember that when the *Star* was reduced to a penny, it was with the understanding that the circulation should reach a certain number. I think 20,000 was the number that was considered necessary to be taken, so that the reduction in price from twopence to a penny might not entail any loss upon the editor, (the *Star* was then published

semi-monthly,) and the subscriptions consequent upon the reduction in price reached 23,500,—that number being issued weekly for some time. When these figures are taken in connection with the present issue of 4,800, it will be readily perceived that there exists a necessity for the subject receiving our careful consideration, and for the influence of the Elders being used to increase the present circulation. If it is not kept up to a certain point, we shall be under the necessity of either stopping the publication or increasing the price, because it would entail a loss on the Church when the circulation became so low that it would not pay for itself. If, then, we compare the former issue that was deemed necessary to permit of its being published at a reduced price with the present low issue, we shall immediately perceive that it must be rapidly approaching that point when publishing it would be a loss, unless the circulation were increased. This is not a personal matter with me any more than with any other servant of God labouring in these lands who feels the importance of sustaining the interests of the Church, although I am the editor of it. All can see that unless the circulation can be kept up, we shall have either to increase the price of the *Star* or stop the publication of it. I would rather publish 12,000 at a penny than increase the price and only issue half that number; for it would do an increased amount of good.

The Elders have not felt to estimate the value of the *Star* and *Journal* as auxiliaries in the dissemination of the principles they teach. If I were labouring in any particular field, it seems to me that my first care would be to circulate any publication issued by the Church, for I should feel that when I was absent, there was a silent monitor which would be there when I was not there,—silent, but powerful for good. I am satisfied that were the *Star* sufficiently circulated among the Saints, and carefully read and studied by them, the Elders would have a far easier time in counselling, guiding, controlling, and directing matters among them; for they would increase more rapidly in the knowledge of those principles by which they could govern themselves. The

feeling of many is that the Saints are poor—so poor that they cannot afford to pay for the paper. I know they are poor; and though I may not be so conversant with their poverty as those labouring among them, still I have laboured among poor people myself, and am pretty well acquainted with the circumstances of the Saints, and I am satisfied that it can be taken by many who do not now take it. Many do not subscribe for the *Star* because they think they cannot take it with them when they emigrate. But the influence it exerts for good, by studying its contents, would far more than repay them for the little expense incurred in subscribing for it, even if they never carried a single copy away with them. Many expend trifling sums in various ways without receiving a return for their money; but such would not be the case with buying and reading the *Star*; for even if they gave it away after they had carefully perused it, the knowledge derived from it would be somewhat better than food and more valuable than raiment. True, some may be so poor that they could not spare a penny for it, and it would not be wise to influence such to subscribe to it. But instances of this kind, I am inclined to think, are extremely rare.

The experience of Cobbett affords us a lesson in seeking after knowledge. He was so eager for knowledge that he used to sell his herring when he had only one allowed him, and with the price endeavour to obtain the means of satisfying his craving for information. The good results derived from it far more than repaid him for the self-denial he exercised. Many other men have manifested a like eagerness in pursuit of the acquisition of knowledge in poverty and under great difficulties with the most satisfactory and ennobling results, among whom we might name Benjamin Franklin as a prominent example.

Where the Saints have this feeling to seek after knowledge by taking the publications of the Church, they derive a corresponding amount of benefit from them. Their intellects are developed, their understandings brightened, and their knowledge increased. They who take advantage of every such opportunity for advancing in knowledge

understanding will be enabled to see their way clear through many things, while they who do not avail themselves of such opportunities will be in doubt and darkness. I am speaking to men of experience and understanding, and they will bear me out in these remarks. Such individuals will have no difficulty in understanding their duty respecting Tithing, Mission Fund, and everything connected with the work of God which their circumstances require them to know; but in them you will see a people who are quickened into active life, willing to respond to every call and perform the duties which are required of them, and powerful to accomplish everything which God through his servants may require of them. Such a people will accomplish wonders. But show me a man who neglects Tithing and Mission Fund and who does not take the *Star*, and you show me one who passes along without seeing the advantages that the others are constantly receiving and deriving benefit from.

If you tell the people they are poor, they will believe you. Go and tell them how poor they are—how differently they are situated here from what they would be in Zion; tell them of the comfortable position of the people there and their miserable condition here, and wonder with them how they can manage to live; and what is the result? Why, you freeze up their feelings, deaden their energy, and dry up the fountain of their generosity, and they will not do a thing either to help themselves or to forward the work. They will get to feel that the Saints in Zion who are now labouring with all their might ought to do everything, and that they here should be lifted bodily and carried to Zion. They are a rich people here—far richer than people whom I have laboured amongst in past years. I have laboured for years without scarcely ever seeing a dollar or having one in my pocket to spend for any purpose, for the people were too poor to give anything. If you go among a people like this, and tell them about their poverty, cry over them, and wonder how they manage to live, they will feel that you are cruel and exacting if you ask them to contribute anything for the work of God. I am satisfied that evil results have

followed from pursuing a course of this kind. The reaction in this country was produced to a great extent by the conduct of Elders who told the people that they were too poor to pay Tithing: the people are poor in consequence of being told that they were poverty-stricken. I never had it in my heart to bind a heavy burden upon any one, but I desire to see the work of God roll forth and the Saints delivered from these lands and gathered home to Zion. If I were to tell the people that they are very poor, &c., I should be operating against their own true interests. Let them feel, by your ministrations among them, that if they had not a loaf of bread in the house, they have an Eternal Father who ever careth for them and provideth for their welfare, if they are faithful before him. I do not believe in forcing people to pay Tithing or Mission Fund, or to take the *Star*, but desire to see them exercise faith before God to realize the blessings for themselves which are obtainable by pursuing such a course; and I wish the Elders to teach them the benefits that will accrue from it in a spirit of love and fatherly kindness.

The falling off in funds has been very great, and it would astonish you, if you were to see the figures which I have had drawn up to lay before you, but which are not complete, as I perceive that the totals are not yet made out. There has been a very great change; but I notice one thing, that during the last quarter of the year just closed there has been more emigration money paid in than during the same quarter of 1860. I am satisfied that the Saints have spent means, in consequence of unwise remarks, which might have been advantageously turned in to help the work. They have been counselled in some instances to lay up for their emigration, to the neglect of everything else. This is one of the extremes which ought to be avoided. It is an extreme to make Conferences take three times the quantity of books which they really need, to make the Saints pay their Tithing, whether they have faith to do so or not, or to say, "You must do so much" towards paying this, that, or the other expense; and it is an extreme to say, "You need pay nothing." We must take the middle course—one that

will increase the confidence of the Saints in us and in themselves, laying a foundation for faith which will enable them to secure rich blessings in the future. I would not oppress them. I never had a feeling or desire in my heart to do so; but I would tell them my own experience, and what I had realized in it. My experience in the Eastern States during my last mission there was strikingly elucidatory of this subject. The payment of Tithing had been discontinued there that the Saints might be able to devote all their energies in other directions—the sustaining of the publishing department, &c. In mingling among the Saints after I went there, they often in conversation said, “When we were in England, we did not get so much money as we do here, and we paid our Tithing out of it; yet we cannot save so much here as we did there.” I told the brethren to go out and teach the Saints their duty in relation to the matter, paying their own Tithing as they had faith to do it. I pointed out to them the advantages that would accrue to them from doing so, but charging them particularly to let the Saints understand that it was a matter left entirely to themselves, and that none should be treated coldly or have their standing endangered because they did not pay it. Well, they did it; and it was only a few weeks before nearly the entire Branch in New York followed, and the means of the Saints increased in their possession; they were able to pay their Tithing and put by more money than they did before. This is my experience and the experience of my brethren; and the President has written repeatedly to have Tithing laid before the people in a kind and fatherly manner, that they might be in possession of every blessing thus obtainable, and aid in rolling forth the work of God with their means. Suppose a man whom I thought was so poor that he could not spare it came to me with his Tithing would I take it from him? Yes. Why? Because he may have strong faith. And would I stifle that faith? No. I would tell him to go forth in the faith he possessed and pray the Lord to bless him, and the Lord would bless him abundantly for his faith. But we have got to act wisely in all these matters. It is astonishing

what has been done in this country in past times in the way of raising money, and it has been done by stirring up the energies of the people. But we have no right to seek for means for our own benefit—to go forth among the people and plead for ourselves. This is forbidden, and I trust none will seek to travel in forbidden paths. If we can arouse the feelings of the people and stimulate their energies to labour for their own deliverance and the rolling on of the work of God, we shall have accomplished wonders, which will be seen in their effects. It is pleasing to know that confidence has increased among the Saints towards the Priesthood, and probably at no time in the Mission has there been more confidence in the Ministry than at the present moment. We can go forth and accomplish great good, if we will do so; for this increased confidence gives us the power to labour with the Saints to more effect for their own good and the prosperity of the work. But do let me impress upon you the necessity there is for you to stop going among the people preaching to them about their poverty. It does not do any good to them or any other beings. It does not fill a single belly that may be empty, but it weakens their energies and makes them literally powerless to do anything for themselves. Tell them they are rich—rich in faith, or ought to be. I know that the people are rich in many points, and the training they are now undergoing will be productive of an incalculable amount of good for them in the future. I wish every Elder to go forth too as if he were the editor of the *Star* and take as much interest in it as I do; for you ought all to have just as much interest in it as I have. I wish to see it circulated, and I will prophesy that the man who takes the *Star* will not be one penny poorer at the year's end for so doing. Many drop their subscription to the *Star* at the beginning of the year who design to emigrate, because in past times they have had to take them all through the year, if they subscribed for them at the beginning. This was the case when Mr. James was printing for us, because we were obliged to keep up the number with which the Volume commenced. But now that we have our own printing-office, we can do differently. Those

who want to take it for three months can do so, and drop their subscriptions at emigration time, if they feel like it; but, seeing that the increase to the Branches by baptism is greater than the number who emigrate, it argues very weak faith, to say the least of it, to drop the subscriptions at the beginning of the year. Instead of this, they ought to increase as the numbers of the Saints increase. I hope that I have said enough upon this subject, and that the subscriptions will be kept up. The greatest increase to any Conference in the orders yet sent in is seven, and in one Conference there is a decrease from 260 to 105. If that were to be the case in all the Conferences, it would soon be whittled out to a point, and nothing be left.

I will say a few words about the fields that different Elders have to labour in. I was very pleased to hear the report of brother Bigler, and to see the spirit that animated him concerning his field of labour. Somebody asked, after he was sent to Ireland, what he had done to be exiled there? The question was raised in consequence of a false notion that has taken possession of the Elders, that some nations are to receive the Gospel, and others to reject it. Ireland has been supposed to be a hard field, and the Irish to possess very little of the blood of Ephraim; and if an Elder has been sent there, he has been looked upon as having received a kind of sentence of transportation. So it has been with France. But Germany has been looked upon in quite a different light, because of some prophecy said to have been uttered by brother Joseph concerning the Germans receiving the Gospel. Yet Germany has up till now rejected the Gospel as much as France or Ireland. Elders there have had to run to escape with their lives, which they have not had to do in Ireland. I would like to see this narrow, contracted notion dispelled from the minds of the Elders. It is true what President Young said in 1854—that those nations where the Apostles in early times laboured and were slain (such as the East Indies,) would be the last to receive the Gospel in this dispensation. In consequence of their rejection of the Gospel

then, and their killing the Saviour and his Apostles, the descendants of the inhabitants of those lands where they suffered and were persecuted will be the last men to receive the truth in this age. But we have no reason to suppose that the countries of Western Europe are included among those to whom this has reference; and if they were, what right have we to say that the Welsh and Scotch will receive salvation, and the Irish be condemned to damnation? Ethnologists all agree in saying that they are all descendants of one common stock—the old Celtic race. We learn that Wales was peopled by the Cymry—a branch of the old Celtic stock having a common origin with the Irish; and the inhabitants of the Highlands of Scotland have undoubtedly sprung from the same stock as the Irish. What is the reason, then, that they have not received the Gospel in Ireland as they have in Wales and Scotland? The reason is obvious. Because they have not been surrounded by as favourable circumstances. I understand there are more Saints in Glasgow and in Western Scotland who are Irish and of Irish extraction than there are of Scotch; and this proves that they are susceptible of the truth when circumstances are favourable for their receiving it. It is not for us to charge anything done in a pre-existent state as the cause why they have not embraced the Gospel as readily as some other nations; and it is folly for us to try and account for it in this manner. I do not want any such iron notions cast around me. I look at the people here and see that England and Scotland have been favoured by circumstances; and if I could see Ireland in the same position that Wales is in, I have every confidence that the Irish would receive the Gospel the same as the Welsh or any other portions of the Celtic race have done. What chance has France to receive it? Brother Eugene Henriod told me that when he heard that the Elders could preach in the streets of England, he could not understand it. Such freedom was astonishing to him, and he thought the entire people should be converted right off. Why, in Paris they cannot get a meeting together: they dare not assemble for public worship. Though not exactly the same in

Ireland, still circumstances militate strongly against the people's having a chance to receive the truth. Orangemen and Ribbonmen have rent the people asunder in two great rival factions, and with bitter animosity against each other watch with jealous eye any attempts to make proselytes from the ranks of either; and in thousands of instances where the people would receive the truth, they have the alternative of remaining as they are or in houseless poverty, if they embrace the Gospel; for they would be turned out of doors and out of employment if they dared to exercise free thought and openly received the truth. My object in making these remarks is that we may understand that wherever an Elder may be called to labour, he will enjoy the Spirit of God and its cheering consolations, if he walks humbly and uprightly before Him. And I am satisfied that brother Jacob Bigler can enjoy in his labours among the down-trodden oppressed Irish as much of that Spirit, and be the recipient of as precious blessings, as any Elder now before me, no matter how rich or prosperous his field of labour may be. It is not these pleasant fields of labour that are at all times most to be desired, or that give a man any greater claim to the blessings of God. The Elder who labours in a hard field is just as much entitled to enjoy the consolations of the Holy Spirit and the associations of holy influences as he whose field may be easy, and his success in bringing souls into the Church far greater. If I were appointed to labour in any particular locality, and if I had my choice, I would say, Pick me out the hardest field in the Mission, and let me labour there; for I would know that God was there, and that there his angels would be to buoy me up. I do not wish to hear any such talk about the Irish or French being under the ban of Heaven for something they have done in a pre-existent state. It is all nonsense for us in our present condition to talk of this matter, and I do not wish us to hug any such little narrow views (they seem to be cherished as pet views by some,) to our bosoms. Let us discard them, and view the Irish, French, English, Americans, &c., as God's children, made in the image of our Father and God, and the recipients of his bounteous blessings. It is

a miserable, contracted view to tie a man down to a little spot of earth and measure his worth by the place where he was born, unworthy of servants and sons of God—of men who have been sent forth to preach deliverance to the captive and bear salvation to the nations, that they may emerge from the gloom of ignorance which now enshrouds them, to bask in the sunlight of eternal truth. I care not what a man's origin may be, so long as he keeps the commandments of God. For are we not sent to preach the Gospel to every nation? But when a man entertains the idea that certain nations are fated to receive and certain nations are fated to reject the Gospel, should he be sent to one of the latter, all his efforts would be paralyzed and his faith killed by the views he entertains. My desire is to see my brethren pure and holy in all things, ever gaining extended views of our relationship to God, to each other, and to the whole family of man. Keep yourselves pure and free from everything that would militate against your happiness or onward progress. If you have any anxiety to secure wives for yourselves in this country, overcome it and keep clear of everything that would cut you off from the obtaining of blessings you might otherwise enjoy. Men might lay their plans so well that we could prove nothing against them, but their wrong would find them out. Many men who have held prominent positions in the Church have withered and become dead, or have gone backwards, because they tampered with this thing. Keep clear of it. This is not the day to look after wives, but to look after the salvation of scattered Israel; and if all are taken up, and not one left when we get home, let us carry with us the consciousness of having never done wrong while on our Missions. However small my family may be, I want always to be able to say that I have never done anything wrong. Then, when I meet Joseph or Jesus or God, I shall have the satisfaction of knowing that I have never done anything mean to disgrace my calling. Let us act with dignity and honour our Priesthood, and the day is not far distant when we shall see them and receive their approbation. May God grant that we may be faithful, is my prayer, for Christ's sake. Amen.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 23, 1862.

INJUDICIOUS EXAMPLES AND PRACTICES.

SINCE we entered upon this mission, it has been our constant endeavour to carry out the spirit of the instructions that we received from President Young just previous to our starting out. Those who came at the time we did, (and indeed all the Elders, for from none have his words been kept back,) will not soon, it is hoped, forget the tenor of those counsels and instructions which we then received. It will be remembered that the President looks to us to show by our precept, and more particularly by our example, that we are indeed what we represent ourselves—the ambassadors of the Almighty and messengers of salvation to the children of men. We know with what prejudice we are looked upon by many of those by whom we are surrounded in the world, and we can all perceive, more or less, the energetic efforts that are constantly being made by our enemies to increase this prejudice against us and the cause we have espoused by every means in their power, in order that they may embitter the feelings of the people by poisoning the minds of the honest and turning them against the truth. Realizing this as we do, how careful we should be in all our actions to avoid even “the appearance of evil.” It requires men to be literally as “wise as serpents and harmless as doves,” to enable them to battle successfully with those emissaries of evil who are so constantly on the alert to catch us straying, be it ever so little, from the path of our duties. The observance of this line of conduct by the Elders and Saints has been so frequently and earnestly urged upon them by the Priesthood, that it would seem almost superfluous to reiterate the counsel to be wary in these matters, and some may feel that it is harping too much upon one string. But it is not so; for we find that even those who have the most retentive memories sometimes forget small items amid the multiplicity of duties devolving upon them, and their minds, consequently, need stirring up by way of remembrance. It is frequently the case that the neglect of small things has the effect to injure the influence of the Elders more than things of greater magnitude. Wherever they are, their every-day actions and conversations are scrutinized and measured, not always by a correct standard, but often by the little private standard which tradition has reared in the mind of the one so measuring. He looks at the Elders' conduct from the point he occupies; he judges them by the views he entertains of what is correct; and until he obtains knowledge and his mind becomes enlarged, the Elders are apt to be misjudged, unless they walk very circumspectly. This the Elders must submit to, and there is nothing particularly hard for a man of correct habits to do in submitting to it. Though the revelation of the truth to us has enabled the people of God who have made any progress in its knowledge to take broader views of men and things than the world generally do, there is nothing in this increase of liberality and expansiveness of thought to hinder us

from conforming to the ordinary requirements of so-called religious society in the world. On the contrary, it enables us the more readily to do so. It is not the conduct of the Elders in their intercourse with the people in public, nor their demeanour in and remarks from the stand, that alone influences them in coming to a decision respecting their character; but it is their conversation and actions in the private circle, when the eyes of the public are not upon them, and when they are not so forcibly reminded of the necessity for circumspection, that the estimate is formed and the example for good or evil made permanent.

But, asks one, to what do you particularly refer in these remarks? Is it to theatre-going, to dancing among the Saints, or to a quiet game of some kind, just to pass the time away? You surely do not object to such harmless amusements as these! Yes, we do. We would have the most decided objections to anything and everything of the kind—to anything that would be out of the line of your calling. You missionaries were not sent here to dance or play, or to attend plays, but to preach the Gospel to the people, and to be ministers of salvation to this nation or to whomsoever you should be sent; and anything that detracts from your position as heralds of salvation, or militates against the cause you have espoused, you have no authority to do. We would not go to a theatre or other exhibition, or play a game of cards, chess, backgammon, or even a game of draughts, when we knew that by so doing we were weakening our influence among the people, retarding measurably the progress of this work, and giving cause to the enemies of the truth to cavil at it or its representatives. We have lived long enough in the world to see some of the evils resulting from many of these, as they are termed, harmless pastimes. What does any one gain by them to compensate for the hours and hours lost or trifled away in the pursuit of such entertainment? Absolutely nothing! It is little, if any, better than novel reading. Time should be, to us, far too precious to be squandered with such reckless prodigality. If any one is so wise and well informed that he cannot make any further progress, and he will go by himself where no one can see him, and where no one will find out about it, so as to furnish a bad example, and if he can possibly find nothing better to do, he may idle away his time in any way that he may choose. But such men we have yet to find. There are none of us so fortunate as to have acquired a thorough knowledge of even our common duties; and until we have, our time can be much more profitably employed. We can peruse good books and glean much valuable information in various ways. And if we should chance, in the course of human events, to be placed in such a position as to have no book at hand, it will not hurt us a particle to exercise our minds by thinking a little occasionally when we have nothing else to do.

While upon this subject, we may mention another item or two that in our estimation does not add materially to the dignity or influence of an Elder of this Church. Tobacco, we all know, is a very useful thing in its place; but we do not like to see it in the bowl of a pipe immediately beneath the nasal organ of one of our Elders, or rolled as a sweet morsel beneath his tongue. If we remember aright, President Lyman alluded very pointedly to this subject in his remarks to the Elders at Birmingham. It would be well for the brethren to bear in mind the instructions there imparted, and to carry out those teachings in their several positions among the Districts and Conferences of the Mission. They are calculated to benefit all concerned. But we are perfectly satisfied that, where the Elders deliberately disregard and violate them, they will find that their influence for good will be sensibly diminished.

We have taken considerable pride in the progress made in this Mission since we have had the pleasure of labouring in this portion of the vineyard, and our earnest desire is that we and those labouring with us may be able to pursue with stedfast integrity the course which has been indicated by the authorities at home.

EMIGRATION.—We again call the attention of the District and Conference Presidents to the article on Emigration which appeared in last week's *Star*. It is highly necessary that every Elder in the ministry should give the duties devolving upon him connected with the emigration of the Saints the precedence over every other at the present time. This he can do without neglecting his other duties. We need the information as speedily as possible respecting the number who are going, so that we can be prepared to transmit it in season to the Valley. President Young has his arrangements to make there for the procuring of teams, &c., to send down. The people whose teams are required have theirs also to make, and they must necessarily be in a condition of uncertainty until something definite be known from this side of the water. Everything depends upon prompt and early movements upon these as well as other points connected with the emigration of the Saints.

NEWS FROM UTAH.—By letter from President Young, under date of the 7th ult. we learn that on the 3rd of Jan. the telegraph there worked directly to Chicago, across Iowa by way of Omaha, (six miles from Florence, the point from which the emigrating Saints start out on the Plains,) which gives the people in Great Salt Lake City Washington news as soon as they receive it in St. Louis. President Young adds that the emigration agents, as soon as they are across the Atlantic from this side, "can almost instantaneously communicate with us upon any important item requiring prompt counsel." Every invention of man and every step of advancement and improvement made by the nations directly contributes, to a greater or less extent, to forward the purposes of the Lord and to facilitate the gathering of his people.

We have also received the following items of news:—

"On the 7th Dec., the newly-appointed Governor, John W. Dawson, arrived here; on the 11th he read to the Legislative Assembly a wordy message written for the meridian of Washington; on the 21st he made wanton and grossly insulting proposals to the widow of Thomas S. Williams; and on the 31st he left in the stage for the States, after declining, for sundry frivolous reasons, to sign a bill passed by the Assembly to provide for holding a Convention, &c., preparatory to the admission of Utah as a State. For the above and many other like reasons past and present, aside from a strong desire for our rights as American citizens, the people assembled on the 6th instant, in mass meetings in the settlements throughout the Territory, and elected 65 Delegates to meet in convention in this city on the 20th instant, to draft and adopt a Constitution and form of State Government, (to be submitted to the people,) and memorialize Congress for our admission. The meeting in this city, held in the Tabernacle, was attended by some 2,500 persons, and the election of Delegates to the Convention, and all the proceedings passed off in a perfectly unanimous and very enthusiastic manner. Particulars of the meeting here you will learn from the *News*. If Congress understand their true interests relative to us, and know who their friends are, they will act promptly and favourably upon our petition for admission.

The weather continues very mild for the season, though there are some eight or ten inches of snow in the valley, which, however, is to-day rapidly melting. The stone-cutters have already prepared nearly all the granite blocks that were hauled for the Temple previous to the State road's becoming too soft for hauling such heavy loads; and we expect in a few weeks to have our new Theatre so far completed as to be ready for use."

STAR AND JOURNAL.—We feel that it would be improper to let this number of the *Star* go out—containing as it does in the minutes of the Council an allusion to the feared decrease of the subscriptions—without stating that the Presidents and Book Agents have exerted themselves commendably in this matter and have subscribed for many more copies of the *Star* and *Journal* than was anticipated when we were at the Council.

MOVEMENTS OF PRESIDENT RICH.—President Rich, in a letter dated Bristol, Feb. 2th, says—"I will leave here in the morning with brother Halliday for Plymouth, and will remain there about one week from to-morrow; then go to the Dorset Conference; then, after spending Sunday and a day or two more, go to Southampton, and be there on the 2nd of March, which is as far as I have arranged as yet."

ABSTRACT OF CORRESPONDENCE.—Elder McAllister, in a letter dated Birmingham, Feb. 12th, informs us that he has visited all the Branches in his Conference, and finds the spiritual condition of the Saints, on the whole, satisfactory, though the temporal condition of many is very low. He says—"In this town a few are being added to the Church by baptism for the remission of sins, and rejoicing in the possession of the Comforter promised by our Saviour Jesus Christ to all who obey his Gospel. The Evil One and his helps have tried to bring persecution on the Saints here for the last month by lying and slandering the servants of God; but they have only been an advertisement. Many of the Saints who were striving to gather this season will be deprived of that privilege, owing to the hard times. They have drawn all, or nearly so, of their emigration money to live upon; and times are getting worse, instead of better."

Elder Gibson, in a letter from Cheltenham, Feb. 13, says—"I have been round this District and held Conference meetings in all three Conferences. We have very good times at them all. The Saints appeared to enjoy themselves, and many strangers attended some of the meetings and listened attentively, and the Spirit of God was poured out on the brethren who addressed them. There have been several baptisms since this year commenced in some of the Conferences, and there is a good prospect of quite a large emigration this season."

HISTORY OF JOSEPH SMITH.

(Continued from page 137.) 110

I want to stick to my text, to show that when men open their lips against these truths they do not injure me, but injure themselves. To the law and to the testimony, for these principles are poured out all over the Scriptures. When things that are of the greatest importance are passed over by weak-minded men without even a thought, I want to see truth in all its bearings, and hug it to my bosom. I believe all that God ever revealed, and I never hear of a man being damned for believing too much; but they are damned for unbelief.

They found fault with Jesus Christ because he said he was the Son of God, and made himself equal with God. They say of me, like they did of the Apostles of old, that I must be put down. What did Jesus say? Is it not written in your law, I said, Ye are Gods? If he called them Gods unto whom the word of God

came, and the Scripture cannot be broken, say ye of him whom the Father has sanctified and sent into the world, Thou blasphemest, because I said I am the Son of God? It was through him that they drank of the spiritual rock. Of course, he would take the honour to himself. Jesus, if they were called Gods unto whom the word of God came, why should it be thought blasphemy that I should say I am the son of God?

Oh, poor blind apostates! did you never think of this before? These are the quotations that the apostates take from the Scriptures. They swear that they believe the Bible, the Book of Mormon, and the Doctrine and Covenants; and then you will get from them filth, slander, and bogus-makers plenty. One of the apostate church official members prophesied that Joseph should never preach any more, and yet I am now preaching.

Go and read the vision in the Book of Covenants. There is clearly illustrated glory upon glory—one glory of the sun, another glory of the moon, and a glory of the stars; and as one star differeth from another star in glory, even so do they of the teletial world differ in glory, and every man who reigns in celestial glory is a God to his dominions. By the apostates admitting the testimony of the Doctrine and Covenants, they damn themselves. Paul, what do you say? They impeached Paul, and all went and left him. Paul had seven churches, and they drove him off from among them; and yet they cannot do it by me. I rejoice in that. My testimony is good.

Paul says—'There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So is also the resurrection of the dead.' They who obtain a glorious resurrection from the dead are exalted far above principalities, powers, thrones, dominions, and angels, and are expressly declared to be heirs of God and joint-heirs with Jesus Christ, all having eternal power.

The Scriptures are a mixture of very strange doctrines to the Christian world, who are blindly led by the blind. I will refer to another Scripture. 'Now,' says God, when he visited Moses in the bush, (Moses was a stammering sort of a boy like me,) God said, 'Thou shalt be a God unto the children of Israel.' God said—'Thou shalt be a God unto Aaron, and he shall be thy spokesman.' I believe those Gods that God reveals as Gods to be sons of God, and all can cry 'Abba, Father!' Sons of God who exalt themselves to be Gods, even from before the foundation of the world, and are the only Gods I have a reverence for.

John said he was a king. 'And from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen.' Oh thou God who art King of kings and Lord of lords, the sectarian world, by their actions, declare—'We cannot believe thee.'

The old Catholic Church traditions are worth more than all you have said. Here is a principle of logic that most men have no more sense than to adopt. I will illustrate it by an old apple tree. Here jumps off a branch and says, I am the true tree, and you are corrupt. If the whole tree is corrupt, are not its branches corrupt? If the Catholic religion is a

false religion, how can any true religion come out of it? If the Catholic Church is bad, how can any good thing come out of it? The characters of the old church have always been slandered by all apostates since the world began.

I testify again, as the Lord lives, God never will acknowledge any traitors or apostates. Any man who will betray the Catholics will betray you; and if he will betray me, he will betray you. All men are liars who say they are of the true Church without the revelations of Jesus Christ and the priesthood of Melchizedek, which is after the order of the Son of God.

It is in the order of heavenly things that God should always send a new dispensation into the world when men have apostatized from the truth and lost the priesthood; but when men come out and build upon other men's foundations, they do it on their own responsibility, without authority from God; and when the floods come and the winds blow, their foundations will be found to be sand, and the whole fabric will crumble to dust.

Did I build on any other man's foundation? I have got all the truth which the Christian world possessed, and an independent revelation in the bargain, and God will bear me off triumphant. I will drop this subject. I wish I could speak for three or four hours; but it is not expedient, on account of the rain. I will still go on, and show you proof upon proofs. All the Bible is as equal one part as another.

[On account of the rain it was impossible for Thomas Bullock to report any more.]

Judge Jesse B. Thomas came to Nauvoo, and advised me to go before some justice of the peace of the county, and have an examination of the charges specified in the writ from Justice Morrison of Carthage; and if acquitted or bound over, it would allay all excitement, answer the law, and cut off all legal pretext for a mob, and he would be bound to order them to keep the peace.

Some forty gentlemen from Madison came down on a steamer to inquire into our difficulties. I met them at the Masonic Hall at 2 p.m., and gave them the desired information. Dr. Richards, the City Recorder, read the minutes of the Council declaring the Nauvoo Expositor a nuisance. They expressed themselves satisfied. I then went to the Temple stand, and met some thou-

bands of the brethren. I instructed them to keep cool and prepare their arms for defence of the city, as it was reported that a mob was collecting in Carthage and other places. I exhorted them to be quiet and make no disturbance, and instructed the brethren to organize into the capacity of a public meeting, and send delegates to all the surrounding towns and villages, to explain the cause of the disturbance, and show them that all was peace at Nauvoo, and that there was no cause for any mobs.

A messenger arrived stating that the clerk of the County Court expected to be driven out of Carthage tomorrow, and the only way to prevent the shedding of blood was to get the Governor in person to come down with his staff.

I wrote to Governor Ford, stating the facts, as follows:—

“Nauvoo, Ill., June 16th, 1844.

His Excellency Thomas Ford.

Sir,—I am informed from credible sources, as well as from the proceedings of a public meeting at Carthage, &c., as published in the *Warsaw Signal* extra, that an energetic attempt is being made by some of the citizens of this and the surrounding counties to drive and exterminate ‘the Saints’ by force of arms; and I send this information to your Excellency by a special messenger, Hugh McFall, Adjutant-General, Nauvoo Legion, who will give all particulars; and I ask at your hands immediate counsel and protection.

Judge Thomas has been here and given his advice in the case, which I shall strictly follow until I hear from your Excellency, and in all cases shall adhere to the Constitution and laws.

The Nauvoo Legion is at your service to quell all insurrections and support the dignity of the common weal.

I wish, urgently wish your Excellency to come down in person with your staff, and investigate the whole matter without delay, and cause peace to be restored to the country; and I know not but this will be the only means of stopping an effusion of blood.

The information referred to above is before me by affidavit.

I remain, sir, the friend of peace, and your Excellency’s humble servant,

JOSEPH SMITH.

His Excellency Thomas Ford.”

I enclosed a copy of the following affidavit:—

“State of Ill., Hancock County,
City of Nauvoo.

June 16th, 1844. Personally appeared before me, Willard Richards, Clerk of the Municipal Court of the city of Nauvoo, Thomas G. Wilson; and after being duly sworn according to law, deposeth and saith that during the last evening Robert Johnson, of the county aforesaid, told deponent that fifteen hundred Missourians would assemble at Warsaw, in said county, on the morning of the 17th inst.; that the arms of the Quincy Greys had been sent up to Warsaw; that they had five cannon at Warsaw; that said Missourians, and others who would join them, would proceed to Carthage, and the Quincy Greys and other companies from Adams county were to meet the Missourians in Carthage, at the time before stated; that from Carthage they were going round to the Branches of the Church of Latter-day Saints in said county, and inform them that they must deny Joseph’s being a Prophet, and if they did not deny Joseph, they must leave immediately; and on Thursday next the whole mob were to proceed to Nauvoo and demand Joseph and Hyrum Smith and the City Council of said city, and if Joseph and Hyrum and City Council were not given up, they would blow up the city, and kill and exterminate all the inhabitants of said city.

THOMAS G. WILSON.

Seal of Municipal Court. Subscribed and sworn to before me, Willard Richards, clerk. In testimony whereof I have hereunto set my hand and seal of the Municipal Court of said city, at the time and place above written.

WILLARD RICHARDS, Clerk, M.C.C.N.

I have compared the within affidavit with the original, and find it a true copy.

In witness whereof I have hereunto set my hand and seal of court, at the city of Nauvoo, this 16th day of June, 1844.

WILLARD RICHARDS,
Clerk of the Municipal Court,
City of Nauvoo.”

Dr. Butler, from Bear Creek, came in and made affidavit before the Recorder that fifteen hundred Missourians were to cross the Mississippi to Warsaw the next morning, on their way to Carthage.

I received a letter from Father Morley:—

“President Joseph Smith.

Sir,—Believing it to be my duty to inform you of the proceedings of a wicked clan against the Saints in this place, I improve this opportunity. On yesterday

George Baker, in company with Joseph Barber, a Mr. — Banks, Luther Perry, and one more, (his name I have not got,) came to my house. Mr. Baker came to my door and said he had some business, and wished to speak with me. I went out into my door-yard with him, and came in company with a Mr. Banks and others. They informed me they were a committee appointed to inform me and our people that they had three propositions to make to us. In the first place, yourself and about seventeen others had broken the law and good order of society; that we, the Mormon people, must take arms and proceed with them for your arrest, or take our effects and proceed immediately to Nauvoo, otherwise give up our arms, and remain quiet, until the fuss is over. We have until Monday morning

next to make up our minds. We have made up our minds that we shall not comply with any of these proposals, but stand in our own defence. We have no signature from the Governor, or any official officer, to accept of such wicked proposals.

We are informed that the company must be at Col. Williams' to-morrow morning at eight o'clock to proceed to Nauvoo.

I have thought it my duty to inform you of the proceedings here.

This from your humble servant,
ISAAC MORLEY."

"June 16th, 1844

We certify the above to be true.

GARDNER SNOW,
EDMUND DURFEE,
IRA WILLSEY."

(To be continued.)

CORRESPONDENCE.

—O—

WALES.

Aberdare, Feb. 12, 1862.

Dear Brother George,—I am in tolerable health this morning, and trust that you and your family are enjoying like blessings, and all associated with you at 42. In visiting the Saints in our travels in the Principality, we find much kindness of spirit and feeling evinced by care for our comfort, and also an increasing anxiety to be free from their enthrallment, to join the gathered Saints in Zion, there to still continue the good work of the soul's emancipation from the ignorance that holds it the prisoner of death, and the slave of him who holds the power, through the soul's ignorance and consequent weakness, to lead it still onward in the way of darkness and folly.

To see a few (compared with the many) striving for the soul's legitimate freedom in the knowledge of the truth constitutes a bright and redeeming feature in the dark picture of the world's present condition, in which the principles of truth which ever operate in

favour of the elevation of humanity are feebly struggling with the giant powers that oppose them. The little Principality is (in the contributions it furnishes to swell the multitudes of the saved in Zion,) laying a foundation of its claim to the glory of the kingdom of God on the earth.

Our meetings of last Sabbath passed very pleasantly, and were well attended by attentive listeners, from whom a good report is going forth among the people, which causes the prospects of the truth to brighten constantly, for the encouragement of the lovers of the truth, and those who are labouring to promote its onward movements in the earth, to the conquest of error, and the establishment of the rule of righteousness to govern the earth and intelligent humanity dwelling upon it.

Next Sunday, I expect to be at Tregear, and the Sunday following in Cardiff, at the Temperance Hall; after which I hope to see you soon in the noisy corner. Until then, goodbye!

With kind remembrances,
AMASA M. LYMAN.

COLIC BALL FOR HORSES.—Powdered opium, half a drachm; Castile soap, half a drachm; camphor, two drachms; and ginger, one-and-a-half drachm. Make into a ball with liquorice powder and treacle.

SUMMARY OF NEWS.

FRANCE.—Advices from Paris state that the King of Prussia is seeking the alliance of Napoleon III. to support him against Austria and the Wurzburg coalition; that negotiations are now pending, and that there is a strong probability that the alliance may be carried out.

GERMANY.—There have been sensations of earthquake in several regions of Germany never before visited by such phenomena. All the rivers in the lowlands have trespassed over their shores, and are surging and heaving through villages, towns, and cities, soaking and eating away houses, and stables, and their inmates, and drowning the winter crops of corn, rye, and wheat. The Chamber of Deputies of Weimar, in its sitting of the 15th, unanimously voted an address demanding the creation of a central power, and of a Parliament for the Germanic Confederation. The inhabitants believe themselves authorized to refuse paying the taxes; since they had not been voted by the representatives of the country. It was attempted to distrain and sell the furniture of the refractory citizens; but no purchasers presented themselves. Then the Elector, in his exasperation, ordered that their houses should be entered by force, and the drawers broken open to seize the money which might be in them. The locksmiths of Hanau, summoned for this strange employment, refused to undertake it, and a detachment of pioneers was then brought from Cassel, who commenced the operation.

ITALY.—The *Nazionale* of Naples mentions a Bourbonist conspiracy lately discovered at Reggio, in Calabria. It was organized by the committee at Malta, and was to be the forerunner of an insurrection, in which many Liberal families were to be massacred. One of the chiefs, named Musitano, had already gone to Rome to come to an understanding with the Bourbonist party there, when the police fortunately discovered the plot. Many arrests have been made in consequence. The *Correspondence Italienne* states that Garibaldi has addressed the following lines to the Workmen's Society of Manduria, Mandeure (Haut-Rhin), who have named him their President:—"Every city, every town, great or small, should throw the sword into the balance, and then tyrants will fall. At the universal banquet, all our brethren who are still slaves now will soon embrace with the joy of deliverance. I accept with thanks the title of Honorary President of your society."

TURKEY.—A full amnesty has been accorded by the Serdar Esam Omer Pasha. Every gaffan of the district will nominate a knes, and every village a monkhtar, who will regulate and represent at Trebigae the interests of their fellow-citizens. It appears certain that the province of Zubzi will be attacked in a few days unless it makes immediate submission.

GREECE.—Advices received here from Athens to the 14th instant state that a military revolt took place on the 12th at Nauplea. The town and fortress were in the power of the insurgents. Troops had been despatched thither, under the command of General Hadu.

CHINA.—The *Journal de St. Petersburg* publishes news from Pekin city, according to which the insurrection in Shantoug and in the central provinces is making progress. The insurgents have informed the English consul at Hangow that they intend to attack that city, and afterwards Shanghai. They promised to behave with moderation, but in case of resistance have threatened the total destruction of both cities.

AMERICA.—The leading men in Georgia have issued an address to the people, saying that foreign aid is remote:—"The means to resist an extension of the resources of the North are unflinching courage and self-sacrifice. If compelled to depart, let every city and village be burnt." The Legislature of South Carolina has passed an act authorizing a loan of one million of dollars to rebuild Charleston. It is reported from San Francisco that a courier had arrived at Acapulco, previous to January 26, with intelligence of the defeat of the Spanish army in a severe battle, lasting five hours, at the National Bridge, Cruz.